2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

601 15. Makumbu-: Grandchild. The converse of *tuka-* (13) and *tumbu-* (14). Great grandchild is designated as *makumbu- vakarua* (second grandchild), etc. Step-relatives are designated by the term *vakathambethambe*, i.e., *tama- vakathambethambe* (step-father); *tchina- vakathambethambe* (step-mother).

184 Informants say that kinship terms in southern Lau, in the Exploring Isles, and the Moala group differ slightly. It is reported that the Tongan system of making no distinction between parallel and cross cousins of opposite sexes is found on Vanua Mbalavu.

Behavior between Relatives

cross cousins

605 *Veiwatchini* is a collective term for cross cousins of opposite sexes. All of a man's female cross cousins and all of a woman's male cross cousins are preferred mates designated by the term *watchi*. The term for spouse is also *watchi*. The Mbauan term, *ndavola*, is an alternate term for a cross cousin of the opposite sex. It is used in southern Lau to show respect.

605 A familiar relationship exists between *veiwatchini*. There are no tabus
521 between them. They address one another by name and use the familiar second
522 person singular pronoun, *ko iko*. They talk freely with one another, which means that they joke with one another about sex, for practically all conversation between non-tabu members of opposite sexes and much of the conversation between non-tabu members of the same sex, centers around sex. Jokes usually consist of obscene remarks. Such remarks are tabu between relatives whose relationship involves avoidance.

605 There is no tabu on sexual intercourse between cross cousins, and, in
836 spite of the ideals of premarital chastity for girls and of strict monogamy,
837 there is considerable freedom between classificatory cross cousins both before and after marriage. In order to avoid gossip and marital jealousy, an affair with a cross cousin is kept secret. One does not often hear of sexual intercourse between relatives whose relationship involves avoidance.

593 Behavior patterns between a man and his wife do not differ greatly from
837 those between cross cousins of opposite sexes. However, occasionally when a man is angry he beats his wife, but he does not beat a female cross cousin who is not his wife. Excessive cruelty toward one's spouse is rare and is talked about in the village. The people of Tokalau talked about a man whom they said had injured his wife's back by beating her. If a man scolds or beats his wife repeatedly she will run to her father's house. Then the people will talk about the husband. If he wants her back he presents a whale's tooth or other property to her relatives. Domestic quarrels and separations are not common. The discovery of adultery on the part of one's spouse usually causes only temporary friction. Fidelity to one's spouse is not really expected.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

given a steam bath in the house. In a special oblong wooden bathing bowl (*kumete ni silisili*) are placed cut *waro* leaves. A hot stone is put on the leaves and the infant is held over the steam by one of the *songone*. When the leaves cease to give forth steam, the child is washed in water. This bath is to clean and heal the navel. No men are allowed in the house during the process.

The most important birth feast is the *i mburua ni ngone*, which is usually held on the first or second day after the birth of any child. It may, however, be held on any day up to the tenth. This feast for a first-born, whether boy or girl, is larger and more elaborate than that for a subsequent child. The earth ovens of the father's and the mother's clans are used, but for subsequent children only the oven of the father's clan. If the family is prominent, the birth feast is large and attended by the whole village, if not the feast is attended by near relatives only. The birth feast of a child born out of wedlock is small. It is provided and attended by the mother's clan only.

Twins are desirable in Lau. Twin boys are called *ndrua tamata*; twin girls, *ndrua aleua*.

If a child is stillborn (*suthu mate*) the body is kept near the mother for three or four nights, for it would be harmful to the mother to take it away sooner. She would grieve and become ill with a sickness called *tandoka*, characterized by fainting, body pains, and sleeplessness. Stillbirths are buried in the cemetery above a previous burial from the same clan. The destiny of the souls of stillbirths is not clear to the natives. If both mother and child die they are wrapped in one funeral bundle and buried in the same grave. Their souls go to Nai Thimbathimba (p. 114). In miscarriage the foetus is kept two nights and then buried in the cemetery without ceremony.

When the child is born the father moves out of the house and sleeps in a men's house belonging to his clan until the child is weaned. Sexual intercourse with his wife is tabu during this period, but the father frequently has clandestine affairs with the women of the village who do not stand in the tabu relationship with him.

Feces of the infant are wrapped in tapa and kept in an excrement basket (*kato nda*) which hangs on the wall of the house where the child lives. This is done because they are a part of the child and removing them would cause the child to have diarrhea. For the first child the basket must be kept 100 days, after which the father throws it over the reef into the sea. The spot where it sinks is marked with a tabu stick. Nobody may fish there until the ceremony, called *mangitchi ni ona singa*, is held when the child is one year old. If the father erects a tabu stick he is obliged to give a big feast when the tabu is lifted. The feast adds to his prestige and to that of the child. If the parents cannot provide food for a big feast, they simply throw the basket into the sea without declaring a tabu. The excrement basket for a subsequent offspring need be kept only until the child shows he is gaining strength, usually two

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

If the child is born dead the body is kept near the mother for three or four nights. It would be harmful to the mother to take it way sooner. She would grieve and become ill with a sickness characterized by fainting, body pains, and sleeplessness. Still births are buried in the village cemetery above a previous burial from the same clan. If both mother and child die they are wrapped in one funeral bundle and buried in one grave. Formerly the natives believed that their souls went to Nai Thimbathimba, the jumping off place for the souls of the departed.

As a rule the father does not see the child before it is "on the mat". He usually bathes and puts on a clean *lavalava* before entering the house. The child is presented to him by his mother or by his wife's mother. He breathes upon him through his nose, the only native method of kissing, holds him for a moment, and returns him without a word.

For several months after the child is born the father sleeps in the men's house of his clan or in his father's house. Formerly he slept in another house until the child was weaned, and some men observe this custom today. Intercourse with his wife is tabu until the child is weaned, lest the child get a sickness called *ndambe* (pronounced en-dam'-bē), or the mother become pregnant. A man who breaks the tabu is called "expert at causing *ndambe*". A child with this illness cannot walk, but crawls on all fours with feet flat on the ground. If a woman becomes pregnant while she is nursing, people blame her husband because her milk will become "bad" and harm the suckling child. The tabu against intercourse is occasionally broken today, but apparently not often, for practically all children in any one family are at least 18 months apart. The husband is supposed to be continent during this period, but he usually has clandestine affairs with women who do not stand in the tabu relationship to him.

The child is named on the day of birth by the father's mother after a member, usually an ancestor, of the clan. If the parents are very fond of a child they give him several